The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 3.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, JULY 18, 1827. [Whole No 159.

An abstract of a sermon occasioned by the death of the Rev SAMUEL K NELSON, *delivered in the M'Chord and Pisgah Churches, by the Rev.* JAMES BLYTHE.

Hosea xiii. 14.—"O death I will be thy plagues. O grave I will be thy destruction."

DEATH IS A SOLEMN AND AWFUL EVENT TO THE BEST OF MEN

Religion forms bonds of union, of interest and of duty, more close and permanent than any other principle of our nature. Other interests and duties have their origin and their termination in this world The desires, the plans, the duties of the good man, embrace in their scope, glory and immortality. Hence he holy enthusiasm which is often found about christians—The untiring zeal and affection which is manifested, for children, for neighbours, for enemies, for the asylums of wretchedness and misfortune, for sinners, for the world.

Says the dying saint: How shall I bid farewell to my children while one of them is unconverted. O! for a few days longer, to speak more faithfully and warmly to my careless neighbours—to help my brethren in the Lord,—to enlighten and save a world. Such are the reflections which crowd upon the mind of every devoted and intelligent christian, when he is called to die.

Death in a moment bears us away from every thing that has been, by a lapse of years, familiar and dear to our senses; and introduces us to those things which have been exclusively the objects of faith. The places and men that have known us, are to know us no more, nor we them Time is to be exchanged for eternity. Our senses are to yield up their offices, and a new, and to us incomprehensible mode of perception, is to take their place. The little dark cheerless house, upon which, for ought we know, a night of thousands of years may rest, is to be the dwelling place of our bodies. There that noble fabric, so fearfully and wonderfully made by God, is, pin by pin, to be taken to pieces and rot. The eye shall see no more. The lips shall speak no more. The heart, that beat with life and joy and piety, shall beat no more, all, all, deserted by the spirit, the animating breath of God, is left alone as dead as the clods that cover them. *How awfully solemn is death to a good man.*

But we hear a *voice saying*, "O death I will by thy plagues, O grave I will be thy destruction" Go sit you down by a dying christian. With him it is a solemn, but it is also a moment of unspeakable triumph. 'My broken hearted distracted wife, and my infant children unprovided for, I *confidently* leave in the hands of that God who has said, 'Leave thy fatherless children, I will preserve them; and let thy widows trust in me.' My enemies I forgive and bless. My friends, O my dear friends [illegible] whom I have taken sweet counsel here below, I am sure I shall meet them where there is no death. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God.'" Say is not the promise of God verified? "O death I will be thy plagues." And is not Paul's language a triumphant response to this promise? "O death where is thy sting! O grave where is thy victory."

DEATH IS ESPECIALLY A SOLEMN MOMENT TO THE AFFECTIONATE, FAITHFUL MINISTER.

What tongue can tell the awful charge committed to the hands of a gospel Minister God's glory Christ's kingdom saints' growth in grace, the sinner's soul: all, all these are committed to his care. Add to these, the lesser matters great intellect, great learning, great power of persuasion, are often, as so many talents committed to God's Ministers. The general command is, "*Occupy till I come*" Be instant in season and out of season Reprove, rebuke, exhort Be ready at a moment's warning to give an account of thy stewardship. How solemn the voice that says to the man of God, "thy work is done."

Draw near to this man when he is about to die. Mark well the solemn struggle you see in his face, and sometimes hear from his lips. Have I done my duty! Is no spot of the blood of souls to be found upon my garments? Have I never shunned to declare the whole counsel of God? Have I never been ashamed of the gospel of Christ! Has the church of Christ lain as near my heart as it ought? Have I always studied to promote the peace of Jerusalem, to cherish the saints of God and warn and reprove his enemies with faithfulness? And my dear flock, have the lambs been fed, and the fold faithfully guarded? Lord in all these things thou knowest I must plead guilty. Self has often prevailed, and sloth paralized me—a sinful modesty closed my lips, a fear of the world quenched my zeal, and a cold and lifeless heart spoiled many of my poor sermons and services. But the voice still calls, "MAN OF GOD THY WORK IS DONE." And does God leave his trembling servant in this trying hour! Another voice speaks to him. It is the voice of his Master, "Well done good and faithful servant. Though my holy eye has seen sin and imperfection mingled with all thy services; still thou hast been faithful in a few things, enter thou into the joy of thy Lord." Now my dear fellow labourer, in the vineyard of God, let us draw nearer to this dying man, for he is every moment drawing nearer to glory and to God—perhaps we may catch his falling mantle. Fear is banished from his heart. Complaint dies away from his lips. The staff of God is put into his hand, and he fearlessly sets out to walk through the valley of death. It is no longer a dark valley to him. The light of heaven beams upon his way. As far as your eye can discern him, he is in the attitude of triumph; as long as your ear can hear him, he sings "O death where is thy sting—Thanks be to God who has given me the victory through the Lord Jesus Christ." "I have fought the good fight, I have finished my course."

THE DEATH OF GOD'S MINISTERS IS OFTEN AN AWFUL EVENT TO THE CHURCH BECAUSE IT IS DEEPLY MYSTERIOUS.

There is nothing mysterious in the death of one of God's ancient servants, who has filled up the measure of his days and his services. The evening has come; it is kind in God that he should rest But to see a young Minister called from the whitening harvest, when he has laboured but one hour, called from the bosom of his flock, from the affection and expectation of the church; how dark, how afflictive the stroke.

Let us select two or three instances of this kind, not that we may dispute the wisdom or goodness of God, but that we may adore where we cannot comprehend. That we may see that this has always been God's method with his church. The first instance we shall select is that of Stephen. Stephen, a man full of faith and of the Holy Ghost, was chosen by the Apostles, and when they had prayed and laid their hands upon him and his companions; immediately the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen full of faith and power did great wonders and miracles among the people. The eyes and expectations of the infant struggling church, were directed to this man. The envy and the malice of the 'LIBERTINES' were excited against this active coadjutor of the Apostles, "and they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit—And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep." What a glorious death. And yet how awful and how mysterious, to the labouring church! But the darkness was but for a moment. If ever the promise of God in our text was accomplished it was then. "O death I will be thy plagues." And scarcely were the mangled remains of Stephen buried, until a fresh unction from God seems to have fallen upon Peter and Philip, and the loss of Stephen is more than supplied, by the conversion of Saul of Tarsus. "So mightily grew the word of God and prevailed." * * * * *

But this brings us to record another deeply lamented death; accompanied with circumstances of deep affliction and awful darkness to the churches of Kentucky. You know I have a reference to the death of the Rev. Samuel K. Nelson. Of the early life of this truly good man, the speaker has little or no knowledge. We only know him as the humble and successful minister of Jesus Christ—As one of the fathers of the Deaf and Dumb Asylum of Kentucky, and the founder of Centre College. Who that saw Mr. Nelson, as I saw him in Oct. 1826, was not penetrated to the heart when his death was announced. Though his body sleeps hundreds of miles from the town which was the principal theatre of his labours, I think I see him in the midst of them still. He is surrounded with a crowd of his spiritual children; he pours the baptismal water upon many a cheek, already wet with the tear of penitence or extasy. Verily this was the house of God, the gate of heaven. This man's usefulness seemed to be but just commenced. In a letter received from one who knew him well, are the following remarks. "From the time he came back from Orleans and Philadelphia, we observed an increased earnestness in his wish to do good, a deeper anxiety to win souls to his Master. This earnestness seemed to increase, and you know how eminently useful he was in Danville and the surrounding churches, and how much beloved by his people." This man was called home in the meridian of life, and the morning of his usefulness. O Lord *he* was *thine*, the church at Danville, which weeps his loss, is *thine*, the stroke was from thy *hand*, and we bow in silence.

We said Mr. Nelson was the founder of Centre College. The history of this fact does not come within the purview of this discourse. It is acknowledged by all. In him Centre College has lost not only its founder, but its warmest and most ardent supporter. Let not its surviving friends be discouraged. Who does not see in this infant College one of the most substantial pillars of science and bulwarks of christian truth in the west.

We also said Mr. Nelson was the father of the deaf and dumb asylum of our State. Human misery in all its forms touched this man's heart. He was in the service of this institution when God called him home.

He died at Tallahassee, in Florida. Governor Duval, in a letter to a friend in Danville thus writes. "In Mr. Nelson, Kentucky has lost one of her best and ablest men, and the church one of her purest, most eloquent, and pious supporters. He met death with firmness, and declared he was prepared to die. In the last words he uttered, even in the moment of death, his zeal for the Asylum did not abate." Says another friend, who was present, "When he became sensible that he was dying, he calmly remarked to those who were about him, that he hoped they would, when called upon, feel as willing and prepared to die as he was, and added a little exhortation till he died." "Precious in the sight of the Lord is the death of his saints."

For the Western Luminary.

ON SLAVERY.—No. 1.

It has been repeatedly observed, that nations have dreaded the objects of their terror, long after all cause of dread had ceased; and that before their apprehensions were appeased, some power, till then unthought of, has arisen and expelled former fear by present danger. It is needless to multiply examples: two may suffice.

Spain, though but the shadow of her former self, was long the object of defensive confederacies among the other European powers, till France arose, and nearly seized that universal monarchy which Spain once thought her own.

The object most frightful to England, for a century, was Popery; joined afterwards, for another century, with the dreaded name of the Pretender. Giant Pope—to borrow the lively allegory of John Bunyan—had grown crazed in his limbs, and could do little more than sit in his cave, grinning at pilgrims as they passed along; while the last of the unhappy race of Stuarts was perishing by hard drinking. Yet the fear of both was hardly lulled, when Atheism grasped the power of France, and almost realized the worst apprehensions of her ancient rival.

Among ourselves, the power of Britain, the separation of the states, and the all pervading influence of Congress, form each in turn, the political bug-bear of the day; while, within our very bosom, a tremendous power is rising, which outgrows our growth, and, by rapid advances, is increasing beyond our strength. I hardly need add, that I allude to our black population.

In attempting to discuss the consequences *inevitably* arising from this description of people, and the measures *absolutely* necessary to counteract them, I shall not advert to topics drawn from religion or morality. These have been brought forward by the divine and the philosopher. Let us then be content to urge the motive of temporal safety.

Some degree of attention has lately been paid to this subject; and the colonizing project has been hailed as presenting a dawn of improvement to Guinea, and of deliverance to America. Great benefits certainly will accrue to Guinea, from colonizing the coast; but the numbers likely to be sent from hence will not afford much relief to those who are doomed to the irksome task of guarding the remainder. Nor can the most lively imagination indulge a hope, that the tenth part of the offspring of our present stock may be disposed of in this way. The utmost we can expect is, that a good number of free Negroes may leave the northern states. As for the slaves of the south, they are property, and so highly valued, that it is to be feared no prospect of future danger will induce their owners to part with them. The sinking fund of England contrasted with the increase of the national debt—the colonizing scheme of America opposed to the increase of the Negroes—are equally ineffectual for their respective ends. The situation of England in her finances, has long been to us a subject of pity or derision. Had we not better look at home, and see whether there exists a possibility of freeing ourselves from a burthen a thousand fold heavier than the debt of England? The abolition of the debt would, at the worst, only change the persons of a few public men, and the fortunes of a few thousand individuals: The increase of the black race in the United States must ultimately terminate in the extirpation of their masters. Nor let this be considered as remote from us by so many generations that we may safely leave it to after ages to provide against. The evil is almost at our doors. Fifty years hence, our children will behold from six to eight millions of their mortal enemies in the southern and western states; and the close of the century may double that number. It is not likely that our Guinea Colony will in fifty years show a population of 200,000; but 'tis certain that it will not exceed half a million What kind of relief will this afford us, with six or seven millions on our hands? The passage to the West Indies is short; and the expenses, it is said, to be defrayed by the government of Hayti. Our whole stock of Negroes, say 1,700,000, might by a few years navigation of 100 ships, be carried over. But would the Haytians accept so many as must become their masters? And would the owners choose to part with them? Whatever becomes of the first question, the last must certainly be answered in the negative. Yet, would the owners keep this destructive property to themselves, and forbear to drive the unwilling wretches into the neighbouring states, there would yet remain a hope for us. But this seems the farthest from their thoughts. The right of extending slavery appears dear to the owners as that of retaining slaves.

Many well meaning and respectable men recommend the dispersion of the slaves, from an idea that it may lessen their number in their native states. A little consideration may convince such persons of the fallacy of their views. The quantity of food produced in a country, determines the number of its inhabitants. Take away one-half the people—the remaining half will, in a single generation, breed up to the amount maintainable by the produce. War, pestilence, and famine, are certain to be followed by an uncommon number of marriages. Their ravages have made space. Humiliating as it may appear, the human race exists on precisely the same terms as the brute creation. If your plantation supports a certain number of animals, and you sell one half, you will, if your plantation continues equally productive, soon make up your number. Andalusia misses not the horses which she sent to America, although the latter country holds perhaps a hundred times the number to be found in the Spanish province. Nor will the British islands miss their original emigrants, when America shews a hundred millions of their descendants Indeed, the reverse of this is more likely to take place. Population increases in proportion to emigration. Those Spanish provinces which send the greater part of the emigrants to America, are the best peopled. Scotland and Ireland are full, to the extent of their means of subsistence; although they have been pouring forth their swarms for centuries. Emigration encourages marriage. He who doubts his ability to support a family, is encouraged to raise one by the consideration, that, at the worst, they can find a subsistence elsewhere. This reasoning occurs in Virginia, as well as in Britain. Hence many, deterred from matrimony by a view of difficulties, find their scruples removed; and frequently the strong attachment to their native country determines them to remain there, even when pressed by that poverty to which they would not have exposed themselves but for the hope of escaping it by emigration. And these remarks apply to the Negroes. Remove them by thousands—those left become more valuable, and the owner of the stock redoubles his attention to make up the deficiency. You may suppose that he will find a substitute in laboring white men: But this neither suits his interests, nor their prejudices, so long as Negroes remain in the country. The vacancy is soon filled up with slaves; and you are taught by experience, that you have burthened the new states without relieving the old. Converse on this subject with a southern slave owner: He will acknowledge that appearances are awful—"but" adds he, "you will bye and bye be in the same situation." And this consideration he seems to view as some consolation in his own desperate state.

Happily, the line of demarcation has been fixed; and the white race to the north of 37 degrees may count upon existence. From thence the slave states may look for help at a future day, and they will then gratefully acknowledge the services of those who, by their exertions in the legislature, prevented the states from being overrun by Negroes.—At present, they feel very different emotions; as, blinded by habit and temporary advantage, they are unable to discern the consequences of their conduct.

Nothing is more common than to hear men express indignation at the conduct of their predecessors, while themselves under a different appellation, are treading closely in their footsteps. In France, the political fanatic of Louis the Sixteenth's day, abominated the religious fanatic of Henry the Fourth's time: yet to an impartial observer, they appear twin brothers. Among the names hateful to republicans, those of 'patrician,' and 'noble'—so well known, the first in the early, and the last in the concluding period of the Roman Republic—are perhaps the most conspicuous. I doubt whether the hideous term, 'king,' is worse: nay, am inclined to believe that many good men would rather be plagued with a single tyrant than with a regular nobility

Yet let us inquire into the composition of society in the southern states, and we shall find it to consist of nobility and plebians. Among these last, the Negroes are not to be mentioned; for whenever they are heard of, they are plebians no longer: But the plebians in the southern states are the poor whites; nor are these to be limited to those who hold no land, and consequently possess no vote: the petty freeholder holds the prominent place among them. The striking difference—the great cause of complaint, between the patrician and plebian, was the engrossing of land by the former, and the substitution of slaves in the place of the latter. What followed hence, appears in Plutarch's Life of Gracchus.

"As Tiberius passed through Tus-"cany, he found the country almost "depopulated—there being scarcely "any husbandmen and shepherds, "except those from foreign and bar-"barious nations."

A sight like this was enough to rouse the feelings of a Roman; but those of Tiberius are best exprssed in his own words:—

"The wild beasts of Italy have "their caves and dens to retire to for "refuge; but the brave men that spill "their blood in her cause, have noth-"ing left except air and light. With-"out houses, without any settled "habitations, they wander from "place to place with their wives "and children; and their generals "are but mocking, when, on the eve "of battle, they exhort their soldiers

"to fight for their sepulchres and "domestic gods. For out of such "numbers, there is not perhaps a "single Roman who has an altar that "belonged to his ancestors, or a se "pulchre in which their ashes rest "They fight and die in order to ad "vance the wealth and luxury of the "great; and they are called masters "of the world, while they have not "a foot of ground in their possession"

But that patriot failed in his attempt to restore freedom to Italy: the fury of the slaveholders destroyed him—and, but that his brother imitated his attempt, and shared his fate, he had justly merited the title of 'last of the Romans.' The consequences of the practice reprobated by Gracchus, were speedily felt in Italy That country, which in former times had supplied men in shocking profusion for the sword, became almost desolate; yet unable to produce food for itself, was fed from Africa and Egypt. The legions were raised in Gaul; and as the influence of slavery spread more widely, soldiers were sought upon the frontier, which alone could furnish them; all the rest of the empire forming a land of tyrants and a den of slaves, who fell like grass before the mower's scythe, when assailed by the undisciplined valor of freemen.

Ancient authors are full of this subject. The decrease of the plebians and the increase of the slaves, was a continued source of lamentation. The Senate declined appointing a particular habit for the latter. "We were afraid," says Seneca, "lest they might begin to count us." Progressively with the increase of slaves, went the engrossing of land. "Extensive estates," says the elder Pliny, "have been the ruin of Italy, "and they have been equally de "structive in the provinces That of "Africa was held by six persons."—It would be some satisfaction to learn, from the same author, that the reigning tyrant destroyed them, but that we find that the estates and slaves only changed masters. In vain did the law hold out encouragement to the free race;—the wealth of the slaveholder was irresistible. Indeed, what power could secure the possession of the petty landholder from the grasp of a neighbour who counted his slaves by thousands? It was impossible; and the system ceased not till foreign conquest leveiled both slave and master under the more humane villainage of the Barbarians.

(To be continued in our next.)

MORAL ADVANCEMENT OF THE INDIANS.

The following extract from a Report by Judge Leib, gives a pleasing account of a School for the Indians, and of the character of the Baptist Missionaries who are labouring for their benefit. The Report from which this sketch is copied, was forwarded to the Department of War, Office of Indian affairs, by his Excellency Governor Cass.—*Reli. Int.*

Carey School on the St. Joseph.

On the 15th of August, 1826. I proceeded to the Carey establishment on the St. Joseph's, where I arrived on the 21st, and was much gratified with improvement in all its departments. It is a world in miniature, and presents the most cheerful, and consoling appearance. It has become a familiar resort of the natives, and from the benefits which they derive from it, in various shapes, they begin to feel a depen dence on, and a resource in it, at all times, and particularly on difficult and trying occasions. There was not a day, I might almost say an hour, in which new faces were not to be seen. The Smithery affords them incalculable facilities, and is constantly filled with applicants for some essential service.

It is a touching spectacle to see them at the time of prayers fall in with the members of the institution, which they do spontaneously and cheerfully, and with a certain animation depicted on their countenances, exhibiting their internal satisfaction.

The missionaries permanently connected with the institution, besides the superintendent and wife, are Robert Simmewell and wife, Jotham Meeker, and Johnson Lykins, who is now constituted the superintendent of a Missionary Station called Thomas on Grand River, a ramification from the St. Joseph. The course of instruction remains unaltered. A Mr. Slater and his wife, and a Miss Purchase, from the State of Massachusetts, have arrived at the mission with a view to devote themselves to the humane and laudable purposes of this institution, since my last visit thither. As they spent some time at my house before their departure from Detroit, an opportunity was afforded of becoming acquainted with their characters, and qualifications for their responsible undertaking; and I declare with great pleasure, that I consider them as a precious acquisition to this wonder working Seminary.

There are at present seventy scholars, forty two males and twenty-eight females, in various stages of improvement. Eight of the alumni of this institution, who have completed the first rudiments of education, have been transferred to Academies in New Jersey and New York.—From an acquaintance with their dispositions and faculties for learning, high expectations may be entertained of their future usefulness. One of them, Luther Rice, has an uncommonly inquisititive mind, and shows a precocity of intelligence rarely met with. Two of the boys at Carey are learning the trades of a blacksmith & shoe maker; the remainder of sufficient size, are employed occasionally on the farm. The girls are engaged, in spinning, knitting & weaving, and the loom has produced one hundred and eighty five yards of cloth this year. Two hundred and three acres are now enclosed, of which fifteen were in wheat, fifty in Indian corn, and eight in potatoes, pumpkins, and other vegetable products. The residue is appropriated for pasture.

There have been added to the buildings since my last visit, a store-house, built of hewn timber, of twenty-four feet by twenty, and a most excellent grist-mill worked by horses. The usefulness of this mill can scarcely be appreciated, as there is no other of any kind, within one hundred miles at least, of the establishment; and here, as benevolence is the predominating principle, all the surrounding population is benefitted by it. Since my last visit, habitations are sprinkled all over this charming country, and cornfields are waving their tasselled tops, in rich luxuriance, every where around them.

The inhabitants, to be sure, are what are called Squatters; but they have penetrated these distant regions with their numerous offspring in search of a healthful clime; and here they have found it; and they hope, whenever the lands are to be sold, the right of pre-emption will be granted to them; and in my humble opinion, their enterprise entitles them to it.

Numerous Indian families have, since my last visit, settled themselves around, and have, from the encouragement, countenance, and assistance of the missionary family, made considerable progress in agriculture. Indeed a whole village have been formed within six miles of it, under its auspicies and fostering care. I visited them, to witness myself the change in their condition. To good fences, with which many of their grounds are enclosed, succeed domestic aminals. You now see oxen, cows and swine grassing around their dwellings, without the danger of destroying their crops. These are strong evidences of their progressive improvement, and not the least of the benefits arising from the neighbourhood of this blest abode, of the virtuous inmates of Carey.

It is not in the immediate neighbourhood alone, that the efforts of missionary exertion are felt. In distant places, near the mouth of the St. Joseph's and at Grand River, the most surprising changes have taken place; strong and effective enclosures are made and making; and stock acquired. And at the latter place, the missionary family has erected several spacious buildings, including a school-house, and have improved some land. Whilst at St. Joseph's, I was solicited by a very intelligent and exemplary Indian, in behalf of his tribe, to interfere with their great father to endow an establishment on Grand River, similar to that on the St Joseph's.

INTEMPERANCE.

In Wilbraham, Mass. 8000 gallons of ardent spirits are annually consumed. At 50 cts. per gallon, the cost is $4000; "a sum more than sufficient for all the public expenses of the town, literary and ecclesiastical." A young gentleman, at Wilbraham states, that a clergyman, a distant connection of his father's family, lived till he was an hundred years old, in the daily use of ardent spirits Very temperately, however, measuring to himself, one half glass daily; he also used to deal it temperately to his family. He had ten sons, all of whom became intemperate, & their children after them; so that, it was thought now, there were forty drunkards among the old clergyman's descendants; all evidently made so, by the gentleman's temperate use of ardent spirits in his house. *Rel. Int.*

GOOD EFFECTED.

The Providence American & Gazette says: "It is an undeniable fact, that more than a hundred, (perhaps two hundred) families, in this town, in which ardent spirits were freely introduced, and freely though not intemperately used, previous to the late interest excited upon this subject, have altogether abolished the use of strong drinks, except as a medicine. It is a still more obvious fact that great numbers of our citizens, particularly young men, (a large proportion of whom were among our most respectable and most promising members of society,) who formerly were in the practice every day of drinking one glass or more of ardent spirits, at some public bar-room, have abandoned the practice altogether, from a conviction of its improper tendency."

An article in the N. Y. Advocate, says that there are 400 Billiard Tables in that city. Enough to ruin all the young men in it

An Irishman inquired at the Boston Post Office, if there were any letters for him—"your name, sir," said the clerk "That you will find upon the letter," replied Pat.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JULY 19, 1827.

TRACT DEPOSITORY IN LEXINGTON.

By the exertions of the Managers of the *Lexington Female Tract Society*, a TRACT DEPOSITORY has been established in this town. A general assortment of Tracts from the American Tract Society have just arrived, and are offered for sale at the New-York prices, ten cents per 100 pages. Application to be made to Mr LUTHER STEPHENS, Agent of the Depository.

Extract of a letter to the Editor of the Western Luminary, dated

"*Danville, 9th July*

"The Sacrament of the Lord's Supper was administered here on yesterday, and thirteen new members added—and I think from appearances we may expect better times. I feel a hope that the Lord again intends to visit his fold in this place with a refreshing from his presence. We have great reason to bless God, that, although he has greatly afflicted us in the death of our beloved Pastor, he has not entirely withdrawn his presence from us, but continues to water his flock.—May he continue to spread his good work, is the prayer of yours."

We are requested to state that the Sacrament of the Lord's Supper, is to be administered in the 1st Presbyterian Church in Lexington, on the 5th Sabbath in this month.

ESSAYS ON SLAVERY.

We this week commence the re-publication of a series of essays on the subject of Slavery. They were originally published in this paper about three years ago, and were written by a gentleman of this neighbourhood. Since that time they have been printed in the columns of the Kentucky Reporter. We are induced to re-publish them in the Western Luminary, in the hope that a careful perusal of them, may at least excite an enquiry, about what ought to be done, on this most important subject. They will be new to a large majority of our readers; and we have no doubt they will be re-perused with deep interest by those who have read them before.

RELIGION AND POLITICS.

There *are* respects in which ours is the weakest of all governments. It has the least of permanently delegated trust, of deposited influence; it has the least of ostensible and fixed power. Our readers need not be reminded of the old fable, that the mountains of Atlas were the pillars of heaven. But they cannot be too often reminded, that in the structure of our government there are no such pillars. It has no mighty Atlas to bear up its system, its spheres and constellations, with all their nicely balanced influence, attractions, and movements. No; it is a government that rests upon the shoulders of the people. It is a sovereignty of mind. It is a government of character. And with *the character of the people*, it will be strong, or it will be weak; it will stand, or it will fall.—This is a first, a fixed, an eternal truth, in relation to institutions like ours. We, above all men, in our political capacity, have need to cherish the principles of religion and virtue; to strengthen our patriotism with piety; to bear with us a religious solicitude for the most momentous futurity that ever awaited any nation. We, above all men, have at once the most urgent occasion and the justest reason, to bind our hearts to the country of our birth, of our education, of our religion, of our fathers' battles, and of our children's heritage, with filial gratitude and piety.—It should be settled before all other things, in a country like this, that the good patriot must be a good Christian; that the lover of freedom must be the lover of God; that he who professes one patriotic desire for the good of his nation, must lift his earnest prayers to that Being, in the keeping of whose commandments stands our national safety. And yet we, who above all men have cause to remember this, are liable, from the very freedom of our institutions, from the removal of all coercion, from the abundant toleration not only of all religions, but of no religion in the state, from the absence of every establishment and form, by which other governments are wont to dispense, or commend religion to the people; from these causes, be it repeated, we above all men, are liable to forget what it behoves us most of all to feel, and to act upon, and to adopt, as the very principles of political or der and social conduct. There is danger, we say again, that in separating church and state, we should separate the ideas of *religion* and the state. Now, it is true, indeed, between the state and religion, *considered as an establishment*, there is no necessary connexion. Our own example has proved it. Our government needs no hierarchy to support it. But, at the same time, let us never forget, that between a state *like ours*, and religion, considered as a *principle*, there is the most necessary, the most indissoluble connexion. *Christian Examiner.*

SELECTING MEN FOR OFFICE.

In selecting men for office, let principle be your guide. Regard not the particular sect or denomination of the candidate—look to his character as a man of known principle, of tried integrity, and undoubted ability for the office.

When a citizen gives his suffrage to a man of known immorality, he abuses his trust; he sacrifices not only his own interest, but that of his neighbor: he betrays the interest of his country. Nor is it of slight importance that men elected to office should be *able* men. men of talents equal to their stations. men of mature age, experience, and judgment; men of firmness and impartiality.

One of the surest tests of a man's real worth, is the esteem and confidence of those who have long known him, and his conduct in domestic and social life. It may be held as generally true, that respect spontaneously attaches to real worth; and the man of respectable virtues, never has occasion to run after respect. Whenever a man is known to seek promotion by intrigue, by temporizing, or by resorting to the haunts of vulgarity and vice for support, it may be inferred, with moral certainty, that he is not a man of real respectability, nor is he entitled to public confidence. As a general rule, it may be affirmed, that the man who *never intrigues* for office is entitled to public confidence; for the same noble qualities, his pride, or his integrity and sense of dignity, which make him disdain the mean arts of flattery and intrigue, will restrain him from debasing himself by betraying his trust.—*Webster's Letters.*

REVIVALS IN BERKSHIRE COUNTY.

A meeting of the Berkshire (Mass.) Association of Congregational Ministers, was held at Great Barrington on the 13th June. The facts communicated from the different churches, were highly interesting. In Pittsfield, the number who cherish a hope, as the fruits of the present revival, is about 300. In Lee, about 250. In Lenox, about 200. In Otis, about 150. In Stockbridge, about 100. In New-Marlborough, Tyringham, and Sandisfield, about 60 each. In Great Barrington, Sheffield, and North Stockbridge, about 40 each. In Williamstown, about 30. Also 6 in the College. In Dalton and West Stockbridge, about 30 each. In Egremont, about 15. In another town, the name of which our informant does not recollect, about 100. In Richmond, 40 have been admitted to the communion, and several more are expected to come forward soon. Total, about 1551.

Our informant also alludes to the revivals which have been enjoyed in several towns within the Presbytery of Columbia, adjoining Berkshire County. In Green River congregation, it is thought that no less than 100 have experienced a saving change In Canaan, from 100 to 150. In Chatham, and at Lebanon Springs, number not known.

The whole number of conversions in the above-mentioned towns, and others in the same vicinity, including an extent of 40 or 50 miles, is believed to be not less than 2000, within the past few months! If the repentance of one sinner occasions joy in heaven, how thrilling must be the emotions occasioned by the repentance of so many!

In these revivals, there has been no use of extravagant and unscriptural means: but in general, only a faithful use of the ordinary means. A more general spirit of prayer has prevailed. The visitation of families has been much practiced, and greatly blessed. Days of fasting and prayer have been observed. The subject of religion has been pressed home to the heart and conscience. Great solemnity and stillness have in general characterized the assemblies. Christians have found that many of those occasions which are termed "out-of-season" by the world, were altogether "in season;" and ministers have found that there was meaning in the words, "Be ye wise as serpents"—"be ye wise to win souls."

SABBATH SCHOOL FRUITS.

The Western Sunday School Visitant, published at Utica, N. Y. says—

"We have received a highly interesting report from the Sunday School Union of Lansing and Genoa, (Tompkins and Cayuga counties,) presented January 1, 1827. This part of the vineyard seems to have been well cultivated, and a divine blessing has been the result. From the seven schools embraced in the Union, seven teachers and sixteen scholars have, during the past year, given good evidence of a change of heart.

We subjoin the following extract from the report:—

"We may say, that our institution answers with us three valuable objects, each of which has called forth vast efforts in all parts of Christendom.

"1. In the first place, the children enjoy the benefits of Sunday School instruction.

"2. By our means, there has been a wide circulation of religious tracts.

"3. By the distribution of bibles and testaments, we are enabled to accomplish, in a small degree, the purposes of a Bible Society."

A Sabbath at a Livery Stable.

The followoing paragraph is from the Albany Christian Register—

"Mr. James Walker, the proprietor of one of our livery stables, has determined not to let horses or carriages on the sabbath. This is a good beginning, and I doubt not that there are many in the community who will evince their regard to such commendable examples, by awarding to these establishments a measure of patronage that will more than indemnify the sacrifice of sabbath earnings."

CONVERTED JEWS IN BERLIN.—A correspondent of the London Jews Society, under date of February, 7th, 1826, writes as follows: In the last year, above *one hundred* persons of the Jewish persuasion were baptized in Berlin; of whom sixty-four were baptized in some one of the four churches, under the superintendence of a distinguished Ecclesiastic, and a member of the Committee of the Berlin Society. An old and highly respectable Jew said to him, "We are all coming, we cannot hold to Judaism any longer."

Rev. Joseph Wolff, who, in his first mission to the East, went out under private patronage, is hereafter to be entirely under the direction of the London Jews Society.

PROGRESS OF REFORM IN IRELAND.

We have been permitted to make the following extract from a letter from a gentleman in Dublin, addressed to his parents in this city.—*Philad. Rec.*

"As to Dublin, if the exertions that are there making continue, popery must either fall or turn to open rebellion. Mr Bush, Mathias, Singer, and White, a very eloquent preacher in St. Mary's church, and some others of the established church, besides Mortimer and Sullivan in St. Peter's, are particularly active. The crowds that follow the latter are such that the outer gate had to be paled, leaving a narrow passage guarded by horse police, to prevent the rush. I went to hear him last Sabbath evening. I went at half past four, to be in time for seven. I listened with delight to him for three hours. Besides these there are three powerful dissenting ministers: Urwick, from Sligo, in York street, Cooper and Steward, in the new chapel, Abbey street. Besides them, again, the Methodists take as efficient, though not perhaps so prominent a part. Mr. Ousely delivered four lectures on the subject. Several priests have recanted; one of them preached in St. James' church last Sabbath. A priest, with father, mother, sister, and brother, read their recantation in Christ Church. Rev Mr. Pope and a priest, are to publicly discuss their opinions the next week after Easter, in the Rotunda. This is matter of wonderful interest. In opposition to this, the other side are exerting themselves in every way; they have two chaplains preaching for them every evening, father Klough and Clowry, from Carlow. Their defence is indeed very weak, and is little more than scurrilous ridicule, and abuse. The number of those that have joined the Protestant church since the commencement of this work, I suppose, is near two thousand. I hope it will continue."

Since the preceding article was in type, we have received from a friend for publication, the following extract of a letter from Ireland, to a gentleman in this city, dated April 7th, 1827. The sure word of prophecy shineth as a light in a dark place, and the cause of truth is evidently advancing. The spirit of the young Martyr has ascended to its rest; but his blood shall, as in ancient times, prove but the seed of the true church.—*Philadelphian.*

"My heart bleeds to tell you that your young friend J. W. is no more! On his way home from B. shortly after leaving a house, in which he had left a Bible, he was attacked with staves and other weapons, and cruelly murdered! Two of the murderers now lie in Cavan jail. In a short time he had been instrumental in turning more than thirty Catholics from darkness to light. His death is lamented by all who knew him, but he has gone to a more happy world. His blood may be of great benefit to the Church. His brother, who never before thought of doing any thing for Christ, is now set to work for him; and many others. Pray for us! Two of those Catholics who lived with you, have read their recantation in the church; and it is not uncommon to hear of 12 or 14 in one week doing so in each of our churches. A converted Priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast and turned to the Lord. Some of these may be hypocrites indeed, but I believe the work is the Lord's, and he will perfect it."

AMERICAN COLONIZATION SOCIETY.

A correspondent of the National Intelligencer furnishes the following interesting view of the condition of the Colony of Liberia, in Africa in relation to the subject of education. It certainly presents a most cheering prospect to the Christian and philanthropist, and is eminently calculated to engage the good wishes of the people of the United States in behalf of an establishment which is destined, we trust, to be the medium of dispensing the light and blessings of Christianity to that vast and benighted region.

Schools in operation in Liberia.

1. Boys' School of Monroe. W. W. Steward, teacher—Scholars 27.

2. Girls' School of Monroe. Elizabeth Jackson, teacher—Scholars 28—Branches taught, Reading, Writing, Spelling, the principles of Religion, and Needlework.

3. School for liberated African Boys. Scholars 41.

4. School for liberated African Girls. Scholars 21—Branches taught, Spelling and Reading. These Girls have better aptitude for learning than Boys.

5. Missionary School for native children. Messrs. Carey and Lewis, teachers—Scholars about 50—most of the Boys in this School are sons of the principal native individuals in the country! More than half can read the New Testament intelligibly, and understand the English language as well as the children of the settlers of the same age! Christian Philanthropist, pause and reflect on this School!

6. Caldwell School, for both sexes. R. H. Sapmson, teacher—Scholars 35. This is a private school.

Six Schools—Scholars 202.

The above is a statement to which the friends of the Colonization Society respectfully invite the attention of the American People.

From the N Y. Observer.

FOREIGN NEWS.

By the arrival of the Silas Richards at this port, Liverpool papers have been received to the 26th of May.

From Greece.—The aspect of affairs in Greece is cheering. The Greeks were full of joy in consequence of the arrival of Lord Cochrane. His Lordship had prevailed on the two governments to unite and meet at Poros. He published a spirited proclamation on receiving the news of an important victory of the Greeks at Athens, in which he calls upon the young men to hasten in mass and take their stations in the national fleet. "Then," he adds, "if the prospect of independence and the possession of all your rights is sufficient to enable you to stop the passage of the Hellespont, and carry the war into the states of the enemy, the haughty Sultan—the sanguinary destroyer of your countrymen—will become the victim of his own subjects. The Mahomedan power will destroy itself! The banner of the cross will again float on the walls of St. Sophia—Greece will again have laws—her cities will rise once more from their ruins—and her future glory will equal that of ages past."

Letters from Constaninople to the 10th of April, state that Lord Cochrane had sailed with his squadron, composed of the frigate Hellas, the Perseverance steam-boat, and four chosen Hydriot ships—in all, eight sail, on a secret expedition. Some supposed it was against Alexandria; some against Candia, and some against Negropont. The Porte was alarmed at these movements, and great exertions were making to get to sea the Turkish fleet under Solliman, of Alexandria. Eight men of war, two frigates, four corvettes, and two brigs had already sailed from the Dardanelles.

Russia and Persia.—Despatches from Tabriez to the 23d of March, announce that a Russian force, consisting of between 5 and 6,000 regular infantry, and 5,000 cavalry, was assembling on the Araxes, and that the Persian troops under Abbas Mirza were stationed at Tabriez.

Revolution in Peru.—A correspondent of the New York Daily Advertiser, in a letter dated Lima, Feb. 1st gives a brief account of the recent revolution in Peru. It was effected, it seems, with remarkable secrecy, on the 26th of January, by the Colombian troops, who assigned as their reason, that they had sworn to support the constitution of Colombia, and that Bolivar wished to overturn it, and that he had entrusted the civil authority in Peru with such men as would favour his ambitious views. The letter says, that early in the morning of the 26th, many of the officers who were left by Bolivar in important situations, were arrested by the officers of the Colombian troops; among them, General Lara and Sans, and the greater part of the colonels and captains of the different regiments, who were all sent to Callao Castles for security. The citizens of Lima were at first alarmed, but soon becoming satisfied that no injury to them was intended, they met in the Cabildo, and passed the following resolutions, viz:—

That the Constitution, forced upon this Republic by the military power of Bolivar, be null and void.

That the late Ministers are not worthy of the People's confidence, and that new ones be appointed.

That a General Congress be assembled on May 1st, to elect a President, and to form a constitution for Peru.

That General Santa Cruz remain President of the Republic until Congress assemble.

PIRACY AND MURDER.

Baltimore, June 15.—The brigantine Crawford, Capt. Henry Brightman, belonging to Troy, Mass. sailed from Matanzas, on the 28th ult. with a cargo for New York, and eight passengers, four of whom (a Frenchman and three Spanish sailors) on the 1st of June, about midnight rose upon the captain and crew, and remaining passengers, and SLAUGHTERED all except three, viz. the mate, Mr. Edmund Dobson, of Somerset, Mass. the cook and a French gentleman, passenger. They also stabbed the mate, but he having ran aloft, where he remained during the night, they spared his life in consideration of the assistance he might render them as a navigator. After completing their bloody and revolting task, the Frenchman took the command of the vessel, destroyed her papers and colors, and substituted a complete set of Spanish papers, which they had brought on board with them, purporting that the vessel was Spanish, and that she had cleared at Matanzas for Hamburg. Aware that it would be necessary to increase their stock of provisions for a European voyage, they tried to get into St. Mary's, to obtain supplies; but the wind setting them off, they were unable to fetch into a port until they made the Capes of Virginia, which they did on Tuesday morning when they were boarded by a pilot, who understanding their object to be to obtain provisions with the least possible delay, advised them to put in at Old Point Comfort, as the most convenient place, and they accordingly anchored there, about 6 o'clock on Tuesday evening.

Mr. Dobson, the mate, from whom the foregoing particulars are obtained, states that on anchoring, the pirate captain ordered him to have the boat lowered and brought alongside, as he intended to go ashore at the Point. He accordingly got into the boat, and as soon as she was lowered to the water, he cast off the teacles, seized an oar, and sculled away for the shore, the pirate calling after him, and asking him if he was going to betray him! On landing, the mate related the above particulars to several of the officers of the Fortress, who were for some time doubtful as to the probability of the story; but on his mentioning that the name of the vessel on the stern had been obliterated, Captain Dana ordered a boat and rowed off to the vessel to ascertain if such was the fact. Before he had reached the vessel, however, he was hailed from her by the pilot, and informed that the pirate captain *had cut his throat.* The three Spaniards had a little before, by some finesse, got possession of a boat from a neighbouring vessel, and made their escape to the Elizabeth City shore, where due diligence has been used to effect their apprehension. Captain Dana and his boat's crew boarded the vessel and kept possession of her until she was delivered over to the custody of Mr. Westwood, the custom house officer at Hampton, to whom Colonel Gratiot had in the first instance sent information, and she has been sent up to Norfolk. An inquest was held on the body of the pirate captain, (whose name was believed from his papers, to have been Alexander Hardy,) which was the next morning interred on the beach.

The three Spaniards, we learn from the Norfolk Herald, were taken on Wednesday evening at sun set, at Sleepy Hole Ferry in Nansemond county, and have since been committed to prison to await their trial.

Visiter & Telegraph.

DIED,

In Lexington, on Saturday last, Mr. Peter Hull.

NEWTON.

March 20, 1726.—Sir Isaac Newton died at the advanced age of 84 years and three months.—He was born on the 25th December, 1642, at Woolthorpe in Lincolnshire His father was Lord of the manor, and cultivated his own moderate paternal property. His mother was Hannah Ascough, of an ancient and respectable family. She lost her husband some months before the birth of her child, and the infant was so puny and diminutive, that serious apprehensions were entertained for his life; the mighty genius which was destined to enlighten the world appeared to struggle for a mere existence. After receiving the rudiments of education from his mother, he was sent at the age of 12, to the Grammar School at Grantham. The bias of his early genius, by a skill in mechanical contrivances, excited great admiration; whilst other boys were at play, his leisure was employed in forming models of mills and machinery; he constructed a water clock from on old box, which had an index moved by a piece of wood sinking as the drops fell from the bottom, and a regular dial plate to indicate the hours. His scientific paper kites, sent up in the dark, with Chinese paper lantherns attached to them, passed for meteors, and astonished the rustic gazers, at a time when such sights were rare and new;—the yard of the house in which he lived he turned into a useful sun dial, by making, from numerous observations, the hours upon the walls and roof. In his studies at school, his own report states him to have been negligent, till he was stimulated to exertion by the tyranny of a boy above him, on whom he determined to revenge himself, by passing him in the class; and he never rested till he became the first scholar.

His early attainments were not confined to mechanics; he showed a taste for the fine arts when he was a mere boy, and made very considerable proficiency in drawing, without having received any instruction; he copied prints, and even sketched portraits from life, with tolerable fidelity and success. The walls of his room were decorated with these productions of his leisure hours, and perhaps at some public sale, the competition of great collectors may be excited by the offer of a drawing, warranted genuine, by the hand of Sir Isaac Newton;—such a rarity would undoubtedly command a high price. He lived, when at Grantham, with Mr. Clark, an apothecary, who was brother to an under master of the school. Miss Story, the young and blooming niece of Mrs. Clark, was the only female who is supposed to have made any impression on the heart of Newton. Instead of playing with other boys, he was in the habit of making for her convenience and amusement, little tables and carriages, which moved mechanically like Merlin's chairs; his attachment to her is said to have continued even after he was sent to college; but as he could not marry without forfeiting his chance of a fellowship, and as he had no means of supporting a wife and family, he subdued his predilection in silence, and found consolation in the severest labor of study. He retained his feelings of kindness for her whilst she lived, visited her occasionally after she becames Mrs. Vincent, and when she sunk into poverty, he liberally supplied her wants. If he had not been by nature a calculator—if, like thousands of his fellow creatures, he had listened to the dictates of passion, rather than the counsels of prudence—if he had married and turned farmer, as he probably must have done, for a subsistance, he might have lived and died a happy, obscure, substantial yeoman; the world would have wanted the *Treatise on Optics*, and its records would have been deprived of one of their greatest ornaments.

GOV. CLINTON'S ADDRESS

At the late Anniversary of the American Bible Society.

When we consider the objects of this Society—when we refer to the men who founded it, and view the men who composed it, we had a right to anticipate the success which has attended its course. This is the Eleventh Anniversary—and every year has borne testimony to the extension of its area, the augmentation of its component parts, the increase of its funds, and the diffusion of its concomitant and accumulating blessings Its end is celestial. It looks down on man for his good, and it looks up to heaven for its blessing It reverses the dreams of heathen mythology, and extends upwards the golden everlasting chain which binds together the earth and the heavens. Like a shining Pharos on a tempest-beaten promontory, it sends forth a saving light, which carries us securely through the storms that agitate our bark on the ocean of time. With such high destinies, with such exalted ends, who would not lament a decadence or extinction? Who would not afford the means of preservation and perpetuation; and apply the most energetic exertions of liberality and wisdom? There is nothing in the elements, in the composition, or in the administration of this society, which ought to alarm the jealousy, or excite the suspicion of the most rigid sectarian in religion or in politics; it was founded, and has been supported, by men of all creeds—it looks with an equal eye on all the humble followers of Christ; and it distributes with an equal hand the benefits which spring from its bosom. It acknowledges no superiority but the superiority of piety and wisdom; and it admits of no distinctions but those which grow out of the improvement of the human character If its pedestal be on earth its apex reaches to the heavens. * * * *

In ancient times all knowledge was either experimental, traditional, or deposited in scarce and costly manuscripts The power of public opinion was then confined within as narrow limits as the depositories and means of information.—There was no system of general instruction to enlighten the body of the people, and there was no channel of information except the schools of philosophy and the seminaries of orators. The press had not then illuminated the world, and the great lights of the human race were either concealed or partially exhibited. But now that public opinion has an ascendency co-extensive with civilization, and rules the rulers as well as the ruled, the throne as well as the cottage, and there is no man above or below the influence of this Archimedian lever, which moves and controls this world: it is important that the truths and principles of our holy religion should be infused into the movements and operations of a power so mighty and transcendent. Systems of general education, and a diffusive spread of Bible Societies, are therefore necessary for the tranquility, good order and liberties of mankind, —We are on the verge of events greater than the astonishing ones which have occurred within our times: discoveries vast and stupendous—institutions deeply connected with human amelioration, and events of unprecedented character may be expected. The fountains of intellectual, moral and religious light, which are now concentrated, within comparatively narrow boundaries, will overflow the world, and humanity, throwing off its fetters and rising above its incumbrances, will be ennobled as well as disenthralled.

TWO REMARKABLE MISSIONS.

A personage, eighteen hundred years ago, was surveying the field of missions, and his heart turned within him to do good. He had twelve friends, whom he called around him, and spread before them two fields for missionary enterprise; —the one was that land of holy associations—of sacred classics—the land of ancient promise;—the other the circunjacent nations that clustered in the vicinity of Judea and stretched far westward. After having surveyed the desolations of these two divisions, he bestowed, by the imposition of his hands or some other mode, power on his twelve friends of such a remarkable character that its communication must have been an act of the eternal God. These men stood invested with that which could control counteract, or overthrow the great laws of nature Never before had mortality been clothed with such a fearful strength. They stood and awaited his command. He closed the second field against them, and sent them to the wanderers of the house of Israel; he gave them among other commands that they should provide neither gold, nor silver, nor brass in their purses, nor the necessary change of raiment. This was rendered unnecessary from the astonishing command given to these men over diseases—the elements, and over spirits of darkness from the invisible world.

The scene changed. The world rose in arms against this benevolent being and his lowly followers His example, his sinless life, his pure motives were a stain upon all human greatness; hard, wrathful feelings increased to vengeance, and vengeance called for blood. Contemplating this state of things, the blessed one revoked his former command. Tenderly referring to the occasion that called it forth, he rescinded it in the following words: "But now, he that hath a purse, let him take it, and likewise his scrip."—After a short period of tumult, agony, desertion; after the cold seal of death had stamped a transient impression on the loveliest features that ever rebuked impurity, he stood again upon earth—he blended both missionary fields in one, and instituted his second great mission that continues to this day. This mission, unlike the first, is prosecuted without the power of miracles; the purse —the scrip—the tongue of eloquence —the persevering and patient prayer and effort, and all that gives moral power to man, and all that gives immortality to genius, meet and mingle in this missionary enterprise.

Zion's Herald.

THE STREAM OF LIFE.

The following beautiful passage is from a sermon preached by Bishop Heber, to his parishioners a short time before his departure for India, in 1823.

"Life bears us on like the stream of a mighty river. Our boat, at first, glides down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads;

the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short lived success, or depressed and rendered miserable by some equally short lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be ship wrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our kneel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

"And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies."

[BY REQUEST.]

From the East Tennessee Statesman.

PICTURE OF THE RELIGIOUS WORLD IN THE 19th CENTURY.

Wealth, pomp, and grandeur, seem to be almost the universal object; and though the different religious sects are greatly increasing their numbers of late, yet, whether Mammon does not add as many proselytes to his cause, as all of them put together, is a subject of inquiry. Some years ago, when humility was thought to be a christian virtue, most people considered themselves and others sufficiently equipt for public worship, when clean and in whole clothes of their own manufacture; but now, it would seem, that the manufactories, both of Europe and the Indies, are required to equip some of our soaring professors with sufficient splendour, to assemble on that solemn occasion. Very great revivals, according to both printed and verbal accounts, having taken place in various parts of the land, meetings for worship are frequent, and the assemblies numerous; and it has been thought by some, that this great increase of religious profession, has been a source of great wealth to the merchant. The merchant and his family, whether with or without design to increase custom, generally dress in costly and superfine raiment; and then the most popular of the clergy, and their ladies, if they should be married men, in order to accommadate their fashionable hearers and to hold social converse with the wealthy, have to be attired in the same style. This uniformity of appearance between the merchant and the minister, forms a kind of double stimulous to the laity; as the most of these would wish to follow the example of their teachers, if not in piety, yet in personal splendour, every one of such is on the alert, debt or no debt, to appear in the worshipping assembly, as richly and as fashionably attired as the minister and the merchant. When a sacramental or camp meeting is announced to take place at some weeks hence, the hurry and bustle with many, to make preparation for an elegant set off at the time, is wonderful to see; and when the solemn scene has commenced, who can calculate the cost of hats, bonnets, broadcloths, velvets, silks, cambricks, shawls, muslins, lace, ribbons, and a thousand other articles of decoration, and badges of human apostacy, that have been purchased new within a few weeks, and put on and worn on these occasions, and by many too, of the most zealous professors of religion?

The expense in foreign articles of clothing, used by the people, must be enormous, to say nothing of the cost at some of the camp meetings, in furnishing pompous tables, that look more like a preparation made for feasting and show, than a meeting for fasting and prayer. These tables are not thus furnished for the entertainment of the "poor, the halt, the maimed, and the blind" strangers that have come to worship in sincerity—these are generally kept on the back ground; but the wealthy strangers on the encampment are carefully sought for, and invited to partake of the sumptuous banquet. Cases of this nature it is true, are not universal, but they are by far too general.

Wealth and splendour, too generally command the veneration of mankind in our day, instead of a renunciation of the world, with its pomps and vanities, from the mitred bishop and D. D. down to the obscure cottager inhabiting the lonely regions of poverty; and should this undue devotion, paid to the empty glitter of wealth, have a much greater increase amongst professors and others, it is to be feared, without an interposition of Divine Providence, that the simplicity of the christian religion, with all its divine efficacy, will be finally buried under the rubbish of formality, foppery and fashion. For my part, I see but little difference in general between professors of religion, and those who profess it not, in their attachments and conformities to the world.

When the Divine Saviour came into the world, pomp, splendour, and parade, made no part of his train. He took on himself the form of a servant, led a life of poverty, humility, and self-denial, and had not where to lay his head—leaving an example of humility to all who would be his disciples, to follow. In all his heavenly doctrines he set at nought the pomps and splendours of this world, and taught his followers to live in a state of crucifixion to them. He pointedly commanded his followers not to lay up treasures upon earth, seeing that where the treasure is, there will be the heart also—and that such shall hardly enter the kingdom of heaven.

But how many among the millions of his professed followers in these modern times, are following his example of humility and self denial, or obeying his commands in the case of laying up treasures on earth? Small is the number, it is greatly to be feared. Instead of this, have we no ocular demonstration, amongst various denominations of religious professors, of, perhaps, a large majority both of clergy and laity, that appear to be straining every nerve to accumulate all the wealth they possibly can?

Specimens of Uncorrected Composition by Deaf Mutes.

ON THE EXCELLENCE OF THE BIBLE.

By a Young Man at the Hartford Asylum, eighteen years old.

The Bible is a Divine revelation of the history of the creation of the world; of the character and will of God; the death of our Saviour for sinners; of the duties which must be performed by man; and of the future state after death. It is also a herald of rousing the obdurate and preaching repentance and faith in Christ, by whom they are said to be the only way of salvation. It praises good actions and reproves evil ones. It teaches the eternity of God and the immortality of the soul. It says that we should have no other Gods which should be worshipped; that the name of God be hallowed; that the Sabbath day be kept holy; that parents be honored; and that murder, adultery, theft, false tales and covetousness be avoided. This shows that God must have impressed man with the knowledge of these commandments, that they may know them and do to be saved, and that they may not incur any evils. Thus the Bible is anxious about having the knowledge of religion infused into human minds, and also wishes man happiness and peace. It abounds with consolations alleviating the distresses of the afflicted. Its character is very good, holy and just; it is an astonishing and incomparable one; and is remarkable for its fidelity. If the perusal of this holy book should be out of use, all the world would be a heathen collection, and would not sow the seeds of goodness and piety; and troubles would occupy therein.

ON THE OMNISCIENCE OF GOD.

By a Young Lady in the same Institution, fifteen years old.

God sees every where in all places at a great distance, and likewise is present in every place. When we endeavor to go to every place from the presence of God, He knows all our attempts and is around us at every time, and we cannot escape from his sight. His eye is knowledge and piercing through all our thoughts, hearts, and actions which are either good or bad; and can see us in the light of day as well as in the night. All creatures who sleep in quiet in the dark cannot protect themselves from harm or danger, but he keeps awake from everlasting to everlasting and guards them from misfortune or danger. He is omniscient and knows all the names of the universe and all our conversations and profound secrets, at this we are much astonished and we must all fear and love him, and cast our bad thoughts and conversations; for in the Judgment seat of Christ, we will be obliged to give an account to Him. Gratitude and fear to God are due by us, and we should pray to him, that He might overshadow us with his protection.

By Miss Curtice, of the New York Institution, after returning from seeing a corpse.

I am very sorry that Mr. ———, is dead. I do not know whether his soul has gone to heaven or hell, because he drank different liquors which made him very sick. I think he did not repent of his sins, for he neglected to prepare before death.

We must prepare before we die, we don't know whether we will die suddenly or not.

Poetry.

WHICH THINGS ARE A SHADOW.

I saw a stream whose waves were bright
With morning's dazzling sheen:
But gathering clouds, ere fall of night,
Had darkened o'er the scene:—
"How like that tide,"
My spirit sighed,
"This life to me hath been!"

The clouds dispersed; the glowing west
Was bright with closing day,
And on the river's peaceful breast
Shone forth the sunset ray:—
My spirit caught
The soothing thought—
Thus life might pass away.

I saw a tree with ripening fruit
And shady foliage crown'd;
But ah! an axe was at its root,
And fell'd it to the ground;—
Well might that tree
Recall to me
The doom my hopes had found.

The fire consumed it;—but I saw
Its smoke ascend on high;—
A shadowy type, beheld with awe,
Of that which cannot die,
But from the grave
Shall rise to crave
A home beyond the sky!

OWE NO MAN ANY THING.

"When a minister plunges into debt to secure the convenience of a "fixed abode" without prospect of extricating himself except by the small savings of a salary inadequate to his support;—when he makes his calculations for a permanent establishment amid the winds and waves of popular feeling, (and he has no better foundation to build upon,) and to realize these calculations, resorts to expedients, that the sacredness of his vocation at least renders questionable;—when he goes from his pulpit to his farm, or his merchandize, or adopts some petty system of speculation, to eke out his scanty means of subsistence, and relieve himself from the clamors of creditors, or the greater evil of self reproach, for folly that no tears can wash away, he unavoidably loses a portion of the confidence of his best friends, breaks up entirely the weaker attachments of others, and opens wide the mouths of religion's avowed enemies against himself and the cause he advocates. And if to all other injudicious measures, he adds, the perpetual complaint, that his salary is too small, that his friends are not active enough—that his people are cruel in disregarding his wants—and throws the whole burden of blame for all the consequences of his own imprudence on them, how can it be expected that he will be either useful or happy in his situation? And if he be neither useful or happy, is it not infallibly certain that his church will dwindle, and his society disperse?

Young ministers are apt to reflect too little on the consequences of contracting heavy debts—consequences primarily affecting themselves chiefly—but ultimately involving their people far more deeply and unhappily. Very many of the present desolations of Zion, may be traced directly to this cause.

Let any minister neglect his appropriate studies for the cultivation of his grounds—let him abandon the firesides of his people, through the pressure of engagements that seem indispensable to his private interest, and his hold on their affections is lost; let him be engaged in borrowing and paying money, when he ought to be in his closet; in studying how to clear himself of incumbrances when he ought to be studying how to save souls from hell—and he will be regarded as a hireling by the multitude—as a weak man by the wise—as a man of doubtful piety by the good—and as a useless being by all.

It were to be wished that no minister would stay with a people after they wish him gone; and that in order to avoid this predicament, ministers would confine themselves to their appropriate duties; and that to do this, they would live in hired houses, on bread and water, rather than plunge into debt."—*Rec. & Tel.*

PASTORAL WATCHFULNESS.

BY THE REV. EDWARD BYRNES.

We are to take heed unto all the flock. No individual in a parish is to be considered as beneath or as beyond our pastoral care. If our public ministrations are well attended, and successful in turning many to righteousness, there is proportionably the less need of private exertion. Many, however, of those who are present at our sermons, are slow in deriving any real and permanent benefit from them; and many neglect them altogether. What shall we then do? Shall we say of such men, that the church is open to them, and that if they obstinately refuse to attend the public instruction of the church, it is their own fault, their blood be upon their own heads? Oh, no! None of us, I am sure, can deem so lightly of those endless sufferings, the intermination of which forms so painful but sometimes so necessary a part of our pastoral addresses. We must not—we can not so leave them to perish. Their absenting themselves from the public ordinances of religion is an additional proof how urgently they need to be admonished, and warned to flee from the wrath to come. We must,—at least, when the largeness of a parish does not preclude attention to individuals—we must follow them to their homes; and, guided by ministerial zeal and Christian prudence, must seek and watch for opportunities of awakening them from their spiritual lethargy, and of exciting them to think seriously of the salvation of their souls.

I acknowledge that it is with the deepest self abasement that I reflect on the pledge I gave, and think how imperfectly I have redeemed it. Whenever the solemn toll of the bell tells me that one of my parishioners has been summoned to his last account, the sound comes over me accompanied by a feeling of my responsibility; and when informed who the departed person is, and again when the body is finally laid in the grave, I am generally led to reflect—and often to reflect painfully—whether I have done all that I reasonably might have done for his spiritual welfare,—to think what *could have been done for that man's salvation that I have not done for it.*

SIGNS OF THE TIMES.

A few evenings since, when Mr. H. was preaching on the subject of intemperance, in the Brick Church, a conscientious country merchant, seeing the church open, went in and heard the discourse. The next morning, the merchant told a friend in the city, that he had never listened to a discourse with such feelings of self reproach. I have, said he, long been in the practice of vending liquors by retail; I sold the last year no less than *five hogsheads* in this way, and I now see that I have contributed to the injury of my neighbors. It was my intention to carry home other hogsheads of liquor, at this time, but I now solemnly resolve, that I will not carry a single gill of this article, nor will I ever again be guilty of selling *another drop.*"

I believe there are many conscientious men engaged in the manufactory and sale of ardent spirits, who would tremble at the results, could they see them at one view spread before their eyes. For one, after having examined this subject in its length and breadth and seeing how intemperance is threatening the morals and even the liberties of our country, I would no more engage in scattering this poison of ardent spirits among my fellow men, than I would engage in the traffic of slaves.

N. Y. Spectator.

WORTHY OF IMITATION.

"An individual belonging to the congregation of the Rev. Cyrus Mason, of this city, authorises his pastor to guarantee the sum of two hundred dollars in aid of two missionaries of the American Home Missionary Society for one year, to be paid in quarterly instalments." *N. Y. Obs.*

"The Lord loveth a cheerful giver."

AGENTS FOR THE LUMINARY.

IN INDIANA.

New-Lexington, Rev. John M. Dickey
Washington, James Carnahan
Bethlehem, Doct. Rodgers
Charlestown, Doct. Hugh Lyle
Fredonia, Samuel Jamison
New-Bedford, Henry Lowrey
Gallatin, John Morrow
Roseville, Robert Taylor
Rome, Hall & Mallory
New-London, William Watson
Salem, Henry Hacket
Paoli, Dr. William Scribner
Sinking-Creek, Postmaster
Fredericksburgh, John Rankin
Orleans, Postmaster
Bloomington, Rev. B. H. Hall, Rev. Alexr. Downey, James W. Clark, Doct. D. H. Maxwell
Fall-Creek, William A. Holliday
La Fayette, Samuel M'George
Paris, Postmaster
Elliotsville, Postmaster
Rockville, Amos P. Balch
Edinburgh, Joseph Young
Indianapolis, Rev. Mr. Bush, Dr. Coe
Madison, D. M'Clure, V. & J. King
Carter's Inn, Francis Rea
Barbersville, Timothy Barber
Bloomfield, Levi Fellows
Shelbyville, John Kendrix
Greensburgh, Rev. Samuel G. Lowrey, Samuel Thompson
Terre Haute, Joseph Malcom
Vevay, John Henry
Livonia, Rev. William W. Martin, Isaac Orchard
Smockville, Postmaster, Rev. John F. Crow
Vincennes, Rev. Samuel T. Scott,
Franklin, James Smock
New-Albany, D. Hedden
Crawfordsville, William Burbridge.

IN ILLINOIS.

Fulton Court House, Wm. Johnson
Canton, Postmaster
Quincey, Isaac Garland
Centreville, Rev. Stephen Bliss
Carmi, Benj. Spilman
Shawneetown, Rev. B. F. Spilman, John Marshall
Jacksonville, Rev. John Birch, William C. Posey
Kaskaskias, Rev. Mr. Ellis
Paris, David Crozier
Columbia, William G. Goforth
Waterloo, Thomas H. Finley
Fairfield, Alexander Ramsey
Springfield, Maj. B. Workman

IN MISSOURI.

Booneville, Rev. Finis Ewing, Postmaster, Thomas Rubey
Lexington, Rev. Robert D. Morrow
Charlton, Rev. Samuel Davis
Bowling-Green, Rev. J. M'Campbell
Troy, Samuel C. Rubey
Hickory Grove, Patten M'Gaugh
Marthasville, William B. Peebles
Dardon, John B. Stone
Eagle Creek, John A. Woodfolk
St. Louis, Rev. Salmon Giddings
St. Charles, Rev. Mr. Robertson
Fulton, Samuel T. Guthrie
Columbia, Roger N. Todd
Liberty, Weekly Dale

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.